

Maah-e Muharram Ke Fazaail Wa Masaail Aur Waaqi'ah Karbala

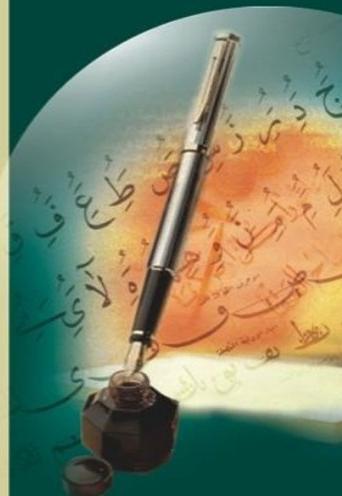
By

Dr. Muhammad Yaseen

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Maah-E-Muharram

Ke

Fazaail Wa Masaail

Aur

Waaqi'ah karbala

By

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MAAHE MUHARRAM KI AHMIYAT:

Maahe muharram ki ahmiyat ka andaazah is baat se lagaaya jaa sakta hai ke Allaah t'ala ne is mahine ko hurmat waala qaraar diya aur is mahine mein jang wa qitaal ko haraam qaraar diya.

Jaisa ke Allaah ka farmaan hai: “Be-shak mahinon ki ginti Allaah ke nazdeek lauhe mahfooz mein 12 hai, aur yeh us din se hai jab se Allaah ne aasmaanon aur zameen ko paidah kiya hai, in mein se 4 mahine hurmat wa adab ke hain , yahi mazboot deen hai. Lihaazah tum in mahinon mein apni jaanon par zulm na karo....”

[Quraan 9:36]

Hurmat waale 4 mahine konse hain is ki wazaahat hamein hadees mein milti hai.

Allaah ke Rasool (s.a.w.s.) farmaate hain:

“Saal 12 mahinon ka hai, jin mein 4 hurmat waale hain, 3 pai dar pai hain aur woh Zulqa'dah, Zulhajjah aur Muharram hain. Aur chauta mahina Rajjab muzar hai jo ke Jumadi assaniyah aur Shaban ke darmiyaan aata hai”.

[Saheeh Bukhari, Kitab at-tafseer Baab Surah taubah]

Allaah t'ala ne is aayat mein hurmat waale 4 mahinon ka zikr karne ke ba'd farmaaya: “ In mein

(khususi taur par) tum apni jaanon par zulm na karo”.
[Quraan 9:36]

Hafiz ibne kaseer (rh) ne Hazrat Ibne ‘Abbas (rz) se naql kiya hai ke Allaah ne zulm ko saal ke 12 mahinon mein haraam qaraar diya hai, phir in mein se 4 ko khaas kar diya hai kyoun ke in mein buraayi aur na-farmaani ka gunaah ziyaadah ho jaata hai aur neki aur amal-e saaleh ka ajr wa sawaab badh jaata hai. [Tafseer Ibne Kaseer: 2/468]

Maahe Muharram Ke Rozon Ki Ahmiyat:

Maahe Muharram ke rozon ka andaazah is hadees se lagaya ja sakta hai jis mein Allaah ke Rasool (s.a.w.s.) ne farmaaya:

“Ramazan ke b’ad sab se afzal roze maahe Muharram ke roze hain jo ke Allaah ka mahina hai. Aur farz namaz ke b’ad sab se afzal namaz raat ki namaaz hai”.

[Saheeh Muslim: Kitab as saum baab fazl saum ul muharram: 1136]

Yaum-e-‘Aashura (10 Muharram) Ki Ahmiyat:

Yaume Aashura is wajah se ahmiyat ka haamil hai ke is din Allaah tala ne Hazrat Moosa (a.s) aur unki qaum ko najaat di aur Fir'oun aur uski qaum ko gharq kiya.

Jaisa ke Ibne 'Abbaas (rz) ka bayaan hai ke: Allaah ke Rasool (s.a.w.s.) jab Madinah Munawwarah mein tashreef laaye to Aap (s.a.w.s.) ne dekha ke Yahudi Yaume Aashura ka rozah rakhte hain, to aap (s.a.w.s.) ne un se poocha tum is din ka rozah kyoun rakhte ho? Unhon ne kaha: Yeh ek azeem din hai, is mein Allaah tala ne Hazrat moosa (a.s.) aur un ki qaum ko najaat di aur Fir'oun aur us ki qaum ko gharq kiya. Chunaanche Moosa (a.s.) ne isi din ka rozah shukrane ke taur par rakha. Is liye hum bhi is din ka rozah rakhte hain. Is par Aap (s.a.w.s.) ne farmaaya: "Tab to hum ziyadah haqq rakhte hain aur tumhaari nisbat hum Hazrat Moosa (a.s.) ke ziyadah qareeb hain". Phir Aap (s.a.w.s.) ne khud is din ka rozah rakha aur sahaaba kraam (rz) ko bhi is ka hukm diya. [Saheeh Bukhari Kitab As saum Baab Siyaam aashura:2004]

Yaum-e-Aashura (10 muharram) Ke Roze Ki Fazeelat:

Muharram ke mahine mein umoomi taur par roze rakhne ki fazeelat kayi ahadees mein maujood hai lekin khususi taur par yaume Aashura (10 Muharram) ke roze ke taluq se bhi bahut si ahadees waairid huwi hain jin mein se chand mindarjah zel hain.

1. Hazrat Abu Qatadah (rz) kahte hain ke Allaah Ke Rasool (s.a.w.s.) se Yaume Aashura (10 Muharram) ke baare mein suwaal kiya gaya to Aap (s.a.w.s.) ne farmaaya: “Yeh Pichle ek saal ke gunaahon ko mita deta hai”. [Saheeh Muslim 1162]

2. Ibne Abbas (rz) ne bayaan kiya ke Main ne Nabi (s.a.w.s.) ko siwaye ‘Aashura ke din ke aur is ramazan ke mahine ke aur kisi din ko dusre dinon se afzal jaan kar khaas taur se qasad kar ke roza rakhte nahi dekha. [Saheeh Bukhari 2006]

Yaume ‘Aashura (10 Muharram) ke saath 9 Muharram ka roza rakhna taake yahood wa Nasaara ki mukhalifat ki jaaye:

B’az riwayaat se m’aloom hota hai ke Nabi (s.a.w.s.) ne Yahood ki mushabihat se bachne ke liye

yaume ‘Aashura ke saath 9 Muharram ka roza rakhne ka iraadah farmaaya tha.

Chunaanche ‘Abdullah bin ‘Abbas (rz) se riwayat hai ke Jab Aap (s.a.w.s.) ne Aashura ka roza rkha aur Sahaba Kraam (rz) ko is ka hukm diya to Unhon ne bataaya ke is din ki to Yahood wa Nasaara bhi t’azeem karte hain!

To Aap (s.a.w.s.) ne farmaaya: “Jab Aaindah saal Aayega to in sha Allaah Hum 9 Muharram ka rozah bhi rakheinge”.

Hazrat Abdullaah bin ‘Abbas (rz) kahte hain: Agla saal aane se pahle hi Rasool Akram (s.a.w.s.) wafaat paa gaye.

[Saheeh Muslim 1134]

‘Aashura ke roze mein Yahood wa Nasaara ki mukhalifat kaise hogi? Is hadees se to yeh saabit hota hai ke Yaume Aashura ke roze mein Yahood wa Nassara ki mukhalifat karne ke liye 10 Muharram ke roze ke saath 9 Muharram ka rozah bhi rakhna chaahiye aur isi ke Hazrat Ibne ‘Abbas (rz) bhi qaail the. Jaisa ke inka qaul hai: “Yahood ki mukhalifat karo, aur 9 aur 10 Muharram ka rozah rakho”.

[Musannif Abdur Razzaq 7839, Bahqi j4,p287
Saheeh Ul Isnaad].

Maahe Muharram Aur Bid'aat:

Maahe Muharram ki bid'aat ko jaanne se pahle yeh Jaanna zaroori hai ke bid'at kise kahte hain taake bid'aat ko pahchana jaa sake.

Bid'at Ka Lughwi Ma'na:

Lafz Bid'at ka Maaddah hai Bada'un jis ka ma'na hai nau paida karna, Ejaad karna. Bid'at ka lughwi ma'na huwa Aisi nayi cheez jis ka namuna pahle se maujood na ho. Quraan Majeed se bhi is ki taayeed hoti hai jaisa ke Allaah ka farmaan hai: ﴿لَمْ يَكُنْ لِّمَا كُنْتَ بِهِ عَلَىٰ رَبِّكَ﴾ yaani “(Aye Rasool) Aap Kah dijiye ke Main Rasoolon mein Bidu'un nahi hoon (Yani Aisa naya Rasool nahi hoon ke is ka namuna guzishta Rasoolon mein na ho, pahle bhi aise Rasool aate rahe hain). (Surah Ahqaaf :aayat 9).

yaani “(Aye Rasool) Aap Kah dijiye ke Main Rasoolon mein Bidu'un nahi hoon (Yani Aisa naya Rasool nahi hoon ke is ka namuna guzishta Rasoolon mein na ho, pahle bhi aise Rasool aate rahe hain). (Surah Ahqaaf :aayat 9).

Bid'at ka shar'yi Ma'na:

Quraani aur Lughwi mana ki bunyaad par Bid'at ke sharyi mana yeh huwe: “ **Aisa naya kaam jis ki misaal ya jis ka namuna pahle se shariyat ya sunnat mein na ho”.**

Is Sharyi mana ki tayeed Quraan Majeed se bhi hoti hai jaisa ke Allaah ka farmaan hai: وَهُبَا نِيَةً ابْتَدَأُو هَا

(ما كتبناها عليهم حديث: 27)

Ya'ni: "(Nasaara) ne rahbaaniyat ki bid'at nikaali haalaanke Hum ne is rahbaaniyat ko in par farz nahi kiya tha".

Lihaazah Aayat se saabit huwa ke "Bid'at" woh naya kaam hai jo pahle se deen mein maujood na ho.

Bid'at Ke Nuqsanaat:

1.Bidat Gumraahi Hai Aur Jahannam Mein Le Jaane Waala Amal Hai:

Allaah ke Rasool (s.a.w.s.) Farmaate hain:

كُلَّ بُدْعَةٍ ضَلَالٌ ، وَكُلَّ ضَلَالٍ فِي النَّارِ

"Har Bid'at Gumraahi hai, Aur har gumraahi Jahannam mein le jaane waali hai".

[Saheeh Ibne Khuzaimah 1785]

2.Bidati Maidane Mahshar mein Aabe Kausar se mahroom raheinge:

Allaah ke Rasool (s.a.w.s.) farmaate hain:
"....Suno kuch logon ko Mere Hauz se Bhagaya

Jaayega jis tarah bhatke huwe oont ko bhagaya jaata hai. Main unhein aawaaz doonga: suno idhar aao. To kaha jaayega unhon ne Aap ke b'ad bid'atein nikalien thien. Allaah ke Rasool (s.a.w.s.) farmaayeinge: "(Yeh log Mujh se) door ho jaayein, door ho jaayein". [Sahee Muslim 584]

Maahe Muharram Mein Raaij Bid'aat wa Kharafaat:

Maahe Muharram Hurmat waala mahina hai is mahine mein Allaah ne apni jaanon par zulm karne se yani jung wa qitaal karne se mana kiya hai. Ahaadees se yeh baat maloom hoti hai ke is mahine mein kasrat se roze rakha jaaye khususi tau par 9 aur 10 Muharram ke roze rakhein.

Lekin afsos ke aaj aksar log la-'ilmi ki wajah se sunnat par amal karne ke bajaaye bida't wa kharafaat par amal karte hain.

Maahe Muharram mein raaij bid'aat wa kharafaat darja zel hain:

➤ **Noha aur maatam karna:** Maahe Muharram mein kayi log maatami libaas pahan kar noha aur maatam karte hain, peet-te aur seena kobi karte hain. Yeh sab jahaalat hai.

Nabi (s.a.w.s.) ne farmaaya: “Jis ne Noha kiya apne rukhsaar aur munh peeta, apna garbayaan phaada woh Hum mein se nahi”. [Saheeh Bukhari :1298]

- Ta’ziya yani Hazrat Hussain (rz) ki mazaar ki tasweer banana Aur Alam ya panje bhitana yeh sab shirk wa bidat hai. Taziye mein Hussain (rz) ki rooh ko maujood aur inhein aalamul ghaib samjha jaata hai tabhi to taziya ko qabile tazeem samajhte aur in se madad maangte hain. Haalaanke kisi buzrug rooh ko haazir wa naazir jaanna aur aalamul ghaib samajhna shirk wa kufr hai.
- **Yaume Aashura (10 Muharram) ko khaas khana pakana:** Imaam Ibne Taimiyah farmaate hain: “10 Muharram ko khaas khaana pakaana aur tauzee karna waghairah minjumla un bidaat wa munkiraat se hai jo na Rasool (s.a.w.s.) se saabit hai aur na hi khulfa-e Rashideen se aur na Aayema Muslimeen mein kisi ne isko mustahab samjha hai”. [Fatawa Ibne Taimiyah 2/354]
- Maahe Muharram mein qabron par matti daalna.
- Maahe Muharram mein qabron ki ziyarat karna.
- Maahe Muharram mein naye kapde na pahanna.

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- Maahe Muharram mein shaadi na karna.
 - 10 Muharram ko Hussain (rz) ke naam ka khatam dilaana
 - Maahe Muharram mein sona na khareedna.
 - Maahe Muharram ko soog ka mahina samajhna.

Mazkoora tamaam ‘Aamaal Bid’aat wa kharafaat hain jinka deen se koi taluq nahi.

Maahe Muharram ke taluq se bayaan ki jaane Waali zaeef wa mauzu (manghadat) riwayaat:

Maahe Muharram ke taluq se bahut si manghadat riwayaat ko hadees kah kar bayaan kiya jaata hai jo ke Nabi (s.a.w.s.) par bahut bada bohtaan hai. Aise manghadat (fabricated) riwayaat ko bayaan karne se parhez karein kyoun ke Allaah ke Rasool (s.a.w.s.) ne farmaaya: “Mujh par jhoot mat baandho jo shakhs Meri taraf Jhoot mansoob karega woh jahannam mein daakhil hogा”. [Saheeh Muslim]

Aam taur par maahe Muharram ke taluq se jo manghadat riwayaat pesh ki jaati hain woh mindarjah zel hain:

- “Jo Yaume Aashura ke roz ghusl kare tamaam saal bimaar nahi hogा”.

Yeh riwayat Shobul Eemaan mein hai aur zaeef riwayat hai (3797).

➤ “Jo Shakhs Aashura ke roz apne ahal wa ayaal par khaane aur kapde ki wus’at kare to us par Allaah tala tamaam saal faraakhi karta hai”.

Yeh riwayat manghadat hai. Imam Ahmed bin Hanbal aur Ibne Taimiyah ne farmaaya: Is ki koi asal nahi [Minhaaj assunnah]

Mulla Ali Qaari ne Apni kitaab ‘Azz’ufa Al-Kabeer 4/65’ mein Muharram ke taluq se bayaan ki jaane waali manghadat riwayaat ko bayaan kiya hai taake log jaan jaaye aur us ko bayaan karne se ruk jaaye, jo darjah zel hain:

- Jo Muharram ke Jumeraat, Jumu’ah, aur hafta ke roze rakhe us ke liye 9 saal ki ibaadat likhi jaati hai.
- Jo Muharram ke pahle 10 din ke roze rakhe wo firdose aala ka waaris hoga.
- Aashura ke roz jo yateem ke sar par haath phere Allaah har baal ki badle jannat mein uska ek darjah buland karega.
- Jo Aashura ke roz kisi ki iyaadat kare goya us ne tamaam bani aadam ki iyaadat ki.

➤ Jo Ashura ke roz Aankhon mein surmah lagaye
to poora saal us ki aankhon mein dard nahi hoga.
Isi tarah kuch riwayaat bayaan ki jaati hain ke yaume
Aashura ka roza rakho kyunke:

1. Yahi woh din hai jis mein Allaah ne hazrat Aadam (a.s.) ki taubah qabool ki.
2. Yahi woh din hai jis mein Allaah ne Hazrat Idrees (a.s.) ke darjaat ko buland farmaaya.
3. Yahi woh din hai jis mein Allaah ne Hazrat Ibraheem (a.s.) ko Aatishe Namrood (Namrood ki lagaayi huwi aag) se najaat di.
4. Yahi woh din hai jis mein Allaah ne Nooh (a.s.) ko kashti se utaara.
5. Yahi woh din hai jis mein Allaah ne Moosa (a.s.) par tauraat naazil ki.
6. Yahi woh din hai jis mein Allaah ne Ismail (a.s.) ko zibah karne ke bajaaye dunbe ka fidyah diya tha.
7. Is din Allaah ne Yousuf (a.s.) ko jail se chutkaara dilaaya tha.
8. Is din Allaah ne Hazrat Yaqoob (a.s.) ko un ki quwwate binaayi lautaayi yhi.
9. Is din Allaah ne Hazrat Ayyub (a.s.) se musibatein aur pareshaaniyaan door ki thien.

10. Isi din Allaah ne Hazrat Younus (a.s.) ko Machli ke pet se nikala tha.

11. Isi din Hazrat Muhammad (s.a.w.s.) ke agle pichle tamaam gunaah mu'aaf kiye gaye.

Mazkoora tamaam riwayaat mazu, manghadat. Ghadi huwi, naqabile aitebaar hain inhein Allama Ibne Juzi ne ‘Al-Mauzu’aat’ mein darj kiya hai.

WAAQIA'H KARBALA:

Karbala ka waqia'h ek haadsah tha. Jis mein Hazrat Hussain (rz) ko mazloom shaheed kar diya gaya. Saheeh riwayaat ki kami ki wajah se karbala ka waqi'ah ek afsaana ban kar rah gaya. Morrikheen (Historian) mein se Imaam Tabri ke ilaawa kisi ne bhi Karbala ke waqia'h ko sanadan bayaan nahi kiya. Imam Tabri ki riwayaat mein ek raawi Abu Mukhannaf Loot bin Yahya hai jo ke kazzab yani jhoota tha. Imaam Yahya bin Mo'een farmaate hain yeh siqa nahi hai. Imam Abu Haatin fatmaate hain yeh matrook ul hadees hai. Imam Daare Qutni farmaate hain yeh Zaeef hai. Imam Zahbi kahte hain yeh daastaan saaz mo'allif hai. [Meezaan al aitedaal 3/419]

Imam Tabri ke ilawa Haafiz Ibne Kaseer ne bhi ‘Albadaya Wan Nahaya’ mein karbala ke waqiah ko tafseel se bayaan kiya hai lekin be-sanad. Khud Imam Ibne Kaseer farmaate hain ke: “Be-sanad riwayaat hujjat aur qaabile qabool nahi”. [Ikhtesaar ul hadees ibne salah by Ibne kaseer]. Isi tarah Imam Muslim saheeh sanad ke saath Ibne Mubaarak ka qaul naql kiya hai ke “sandein deen ka hissah hain agar sanadein na hoti to insaan jo chaahe bayaan karta”. [Saheeh Muslim 33].

Lihaaza waqi’ah karbala ke ziman mein unhi riwayaat ko bayaan kiya jaayega jo sanadan saheeh hain.

Hazrat Hussain (rz) ki shahadat ki peshan goyi:

Umme salamat (rz) bayaan farmaati hain ke: Ek din Allaah ke Rasool (s.a.w.s.) soye, kuch der ba’d jaage to Aap (s.a.w.s.) kuch pareshan se the. Aap (s.a.w.s.) phir so gaye, phir Aap (s.a.w.s.) jaage aur kuch pareshan se the lekin pahle se kam. Aap (s.a.w.s.) phir so gaye. Phir Aap (s.a.w.s.) jaage to Aap (s.a.w.s.) ke haath mein kuch surkh (red) matti thi, Aap (s.a.w.s.) us ko dekh rahe the. Main ne kaha aye Allaah ke Rasool (s.a.w.s.) yeh kaisi matti hai?

Allaah ke Rasool (s.a.w.s.) ne farmaaya: “Mujhe Jibraeel (a.s.) ne khabar di hai ki Iraq ki sar sazmeen mein Hussain (rz) qatl kiye jaayeinge. Main ne Jibraael se kaha Mujhe us zameen ki matti dikhaao jis zameen par Hussain (rz) qatl kiye jaayeinge (unhon ne mujhe us zameen ki matti di) to yeh matti us zameen ki hai.

[Mustadrak Al-Haakim 4/440 Hadees 8202 Kitaab ta’beer ar ruya Sanad: Saheeh]

Ahle Iraq Ne Hazrat Hussain (rz) ko shaheed kiya:

Iraq ke ek shakhs ne Abdullaah bin ‘Umar (rz) se poocha ke haalate Ahraam mein makkhi maarne ka kya kaffarah hai? To Ibne ‘Umar (rz) ne kaha: “Ahle Iraq makkhi maarne ka kaffaarah poochte hain haalaanke unhon ne Allaah ke Rasool (s.a.w.s.) ke nawaase ko qatl kiya. Jab ke Nabi (s.a.w.s.) ne farmaaya tha: “ Yeh dono [Hasan wa Husaain (rz)] dunya mein Mere 2 phool hain”.

[Saheeh Bukhari Kitaab al fazaail baab manaqib al- Hasan wal Hussain (rz)]

Hazrat Hussain (rz) Ki Shahadat:

Hazrat Anas bin Maalik (rz) Bayaan karte hain ke jab Hazrat Hussain (rz) ka sar ‘Ubaidullaah bin Ziyaad ke paas laaya gaya aur ek tasht mein rakha gaya to woh bad-bakht us par lakdi se maarne laga aur Aap (rz) ke husn aur khoobsurti ke baare mein kuch kahne laga is par Hazrat Anas (rz) ne kaha Hazrat Hussaain (rz), Allaah ke Rasool (s.a.w.s.) se sab se ziyada mushabah the...” [Saheeh Bukhari Kitab al fazail sahib Baab Manaqib Al Hasan wal Hussain (rz): 3748]

Yazeed Bin Mu’aviyah ne Aale Hussain (rz) ko Madina Lauta diya:

Hazrat Ali bin Hussain (rh) (Zainul Aabidain) bayaan karte hain ke jab Hum sab log Hussain (rz) ki shahadat ke b’ad Yazeed bin Mu’aviyah ke yahaan se Madina Munawwara tashreef laaye to Miswar bin Makhzama (rz) ne mujh se mulaqaat ki aur kaha Aap ko mujh se koi kaam lena ho to farmaaiye? Main ne kaha nahi.....”. [Saheeh Bukhari Kitab Farz al khamas 3110]

Hussain (rz) ke dushman ‘Ubaidullaah bin Ziyaad ka anjaam:

‘Ummarah bin ‘Umair kahte hain ke jab ‘Ubaidullaah bin Ziyaad aur us ke saathiyon ke sar laaye gaye aur Kufa ki ek masjid mein tarteeb se rakh diye gaya aur main wahaan pahunch gaya to log yeh kah rahe the: Aaya, aaya, to kya dekhata hoon k eek saanp saron ke beech se ho kar aaya aur ‘Ubaidullaah bin Ziyaad ke donon nathnon mein daakhil ho gaya aur thodi der is mein raha phir nikal kar chala gaya, yahaan tak ke ghaaib ho gaya, phir log kahne lage aaya, aaya is tarah 2 ya 3 baar huwa”. [Sunan Al Tirmizi Kitaab al manaqib baab manaqi al Hasan wal Hussain (rz) 3780 Sanad: Saheeh]

NOTE: Hasan aur Hussain (rz) ke manaqib mein is hadees ko la kar Imam tirmizi nawasa-e Rasool ke us dushman ka hashar bataana chaahte hain jis ne Hussain (rz) ke sar se ghustaakhi karte huwe Aap (rz) ke sar, naak aur munh par lakdi se maara tha. Aur Allaah ne us ke saath kaisa sulook kiya taake ahle dunya apni aankho se Ubaidullaah bin Ziyaad ka anjaam dekh lein.

Waqia'h karbala ka saheeh haal:

Mazkoora saheeh aur mustanad riwayaat se maloom hota hai ke Ahle Iraq ne Hazrat Hussain (rz)

ko mazloom shaheed kiya. Aur inke sar Mubarak ko ‘Ubaidullaah bin Ziyaad ke saamne pesh kiya. Bad-bakht Ubaidullaah ne ek lakdi ke zariye unke honton ko kureda aur unke husn ki ta’reef ki. Hazrat Anas (rz) ne jo us waqt wahaan maujood the kahne lage Haseen kyoun na hoon yeh Rasool (s.a.w.s.) ke sab se mushaba the.

Hazrat Ali bin Hussain (rh) [Zain ul ‘Aabidain] jab Hussain (rz) ke qatl ke b’ad Yazeed bin Mu’aviyah ke haan se laut kar Madina pahunche to Hazrat Miswar (rz) se mile. Miswar (rz) ne kaha Mere laaiq koi kaam ho to bataaiye? Ali bin Hussain (rh) ne kaha koi kaam nahi.

‘Ubaidullaah bin Ziyaad ka anjaam yeh huwa ke use bhi qatl kar diya gaya. Uske aur uske saathiyon ke sar ko kufa ki ek masjid mein rakh diya gaya taake log us ke anjaame bad ko jaan lein.

YAZEED BIN MU’AVIYAH AUR WAQIAH KARBALA:

Yeh ek haqeeqat hai ke Yazeed ke daure hukumat mein hi Hazrat Hussain (rz) shaheed huwe.

Imam Ibne Taimiyah (rh), Yazeed bin Mu’aviyah ke baare mein apna mauqif bayaan karte huwe likhte hain:

“Yazeed Bin Mu’aviyah ke baare mein log 3 groh mein taqseem ho gaye hain.

Ek groh ka kahna hai ke woh kaafir wa munaafiq tha. Allaah ke Rasool (s.a.w.s.) se inteqaam lene ki khaatir us ne Aap (s.a.w.s.) ke nawaase ka qatl karaaya tha. Taake apne daada ‘Utbah aur unke bhai Sheeba aur apne maamu Waleed bin Utbah aur apne deegar un rishtedaar ka badla le jihein ghazwah Badr aur b’az doosre mawaaqe par Sahaabah ne qatl kiya aur jo Ali bin Abu Taalib ke haathon qatl huwe . Yeh aur isi tarah ke b’az digar baatein bhi is nuqta-e nazar ke hamileen karte hain. Aur yeh un rawafiz ki raaye hai jo Hazrat Abubakr, Umar, Usmaan Raz Allaahu anhum ki bhi takfeer karte hain. To unke liye Yazeed ki takfeer to aur bhi halki baat hai.

Doosre groh ka kahna hai ke Yazeed bin Mu’aviyah ek nek aur Saaleh, Aadil hukmaraan the. Aur un sahaaba mein se the jin ki paidaaish Nabi (s.a.w.s.) ke zamaane mein huwi thi. Aur jinhein Aap ne apne haathon mein uthaaaya aur barkat ki dua di thi. Yahaan tak ke is nuqta nazar ke b’az hamileen to Yazeed bin Mu’aviyah ko Abubakr wa Umar (rz) se bhi afzal qaraar dete hain. Aur in mein se b’az un ko Nabi ke darje par faaiz samajhte hain.

Yazeed bi Mu'aviyah se mutaluq mazkoora baala dono hi groh har us shaks ke nazdeek baatil hain jise Allaah ne 'ilm wa 'aqal se nawaaza hai aur jo apne salaf ki seerat se waaqif hai. Chunaanche yahi wajah hai ke in aqwaal ko ahle sunnat ke maroof ulama aur ahle ilm wa daanish mein se kisi ki nisbat bhi haasil nahi hai.

Teesre groh ka nazriya yeh hai ke Yazeed bin Mu'aviyah musalmaanon ke baadshaaon mein se ek baadsha tha. Is ki shakhsiyat mein kuch achchaahiyaan thien to kuch buraaiyaan bhi maujood thien. Who Hazrat Usmaan (rz) ki khilafat mein paida huwa, kaafir nahi tha, us ke sabab se Hazrat Hussain (rz) ki shahadat ka waqi'ah huwa aur ahle Hurrah ke saath usne jo kuch kiya woh bhi maloom hai. Woh na hi sahaba mein se tha aur na Allaah ke nek aur saaleh auliya mein se tha. Muslamaanon ke aam ahle ilm wa aqal aur ahle sunnat wal jamaat ka yahi nuqta-e nazar hai. Phir musalmaanon mein mazeed 3 groh ban gaye ek Yazeed par l'an, t'an karta hai aur doosra inhein pasand karta hai aur teesra na hi bura kahta hai aur na bhala samajhta hai. Teesra rawayya hi hai jo Imam Ahmad bin Hanbal, aur unke mutwazan raaye rakhne waale shagirdon aur deegar ahle ilm se manqool hai.

[Majmu'ah Fatawa Shaik ul Islam Ibne Taimiyah
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